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opment and political bad faith of universal conscription in Germany will interest some American readers. Much space is given to how Christianity has been transformed from a religion of peace to one which sanctions force as a carrier of culture; also of the prostitution of the Kantian philosophy to the military virtues of unquestioning and absolute obedience. He admits that the subjectivism of the Kantian criterion of right has betrayed this philosophy into a weapon against civilization, and he finds that the more objective British philosophy has served humanity better. He is at considerable effort to show the Germans how much they owe to the *Kultur* of other peoples and he marvels much, as we do, that they could have come to feel it their duty to use force to civilize the rest of the world—to their profit. This attitude of a belief that war is good in itself is new in the world, even in Germany, he finds, and is to be traced to three facts: that universal conscription has connected the personal emotions of everyone with war, that a superficial interpretation of Darwinism has led low-power minds to see in war an effective test of fitness to survive, and that the German wars of 1864, 1866, and 1870 appeared to be justified by their economic and political results. He believes that war will destroy itself through overgrowth, since all organisms and institutions perish in the course of time because they become too large and too highly specialized for their environments. The one good thing he sees in this war is the organization arising from it which may be used for the conquest of nature. However, his hope for the future of the white race is not very bright. He speaks haltingly (in 1915, when the book was written) of a world-federation of peoples, apparently drawing his inspiration from Kant. The book is remarkable, considering its environment, and deserves reading for many reasons, one of which is the insight it throws upon Germany in 1915. The author was imprisoned because of his book.

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The New State: Group Organization the Solution of Popular Government. By M. P. FOLLETT. New York: Longmans, Green & Co., 1918. Pp. vii+374. \$3.00.

It is inevitable that the special social sciences should be rewritten with the progress of sociology and psychology. There are encouraging evidences that this is being attempted in both economics and politics. The book before us is the latest and by far the most successful attempt to rewrite the theory of the state in the light of the most recent knowledge furnished by sociology and social psychology.

It is more, however, than a work in political science. About one-third of the book is taken up with a presentation of that central portion of sociological theory which is known as "group psychology"; and perhaps nowhere else can be found a clearer brief presentation of the modern psychological theory of group behavior. Part II of the book is a trenchant criticism of our traditional notions of democracy, and elucidates what true democracy means in the light of group psychology. Part III, under the title "Group Organization Democracy's Method," applies the principles enunciated to the problem of popular government, carefully discussing the relations of neighborhood groups and occupational groups to the modern state. The book closes with two suggestive chapters on "The Moral State" and "The World State."

The work is a notable contribution to social and political theory. Not only is it indispensable to those who wish to think intelligently about the political reconstruction which is evidently before us, but also to all who wish a clear summary of the results of modern psychological sociology. In no other work is the modern sociological point of view brought out more clearly. Professor Cooley's view of the importance of primary social groups in our general social life receives a remarkable elaboration. The book does for the neighborhood group in particular what other books have attempted to do for the family, and it points to the revitalization of neighborhood group organization as the most necessary step toward the revitalization of our political life. Perhaps the book cannot be better characterized than to say that it is such a work as one familiar with community problems and community work would write; and social workers not less than social theorists will profit from reading the book.

Certain criticisms, however, must be made of the work. The chief of these is its tendency toward paradoxical and extravagant statements. Those who feel strongly the necessity of a very exact use of words in a scientific work will undoubtedly be repelled by this fault in the author's style. On page 335, for example, we are told that "our relation to society is so close that there is no room for either rights or duties." Similarly, at the very beginning of the book we are told that "heterogeneity, not homogeneity, makes unity," a statement which would be without sense if the words were taken absolutely without qualification. Happily the context usually supplies, or implies, some qualification. The last quotation cited, however, indicates what is perhaps the main criticism to be made of the book from the sociological point of view; and that is that it detracts over-much from Professor Giddings' theory of the importance of like-mindedness and similarity in our social life.

A minor defect of the book for those who might wish to make use of it in their classes is the absence of an index and the almost entire absence of references to authorities and sources. The author shows a very wide knowledge of recent sociological and psychological literature, but there is unfortunately little in the book to indicate the scientific authorities chiefly relied upon.

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Ireland, a Study in Nationalism. By FRANCIS HACKETT. New York: B. W. Huebsch, 1918. Pp. iii+404. \$2.00.

This book sets forth its author's conception of the right settlement of the Irish question, the ancient question of the relation of that island to England, including the specific question of the relation of Ulster both to England and to the rest of Ireland.

It is a book of special pleading, but it is special pleading that takes pains to quote liberally from responsible spokesmen of the opposition; and it is adapted to succeed in influencing the judicial-minded reader. It displays extensive and sympathetic knowledge of the facts involved, and, withal, is written in a skilful, imaginative, suggestive, and engaging style.

The writer helps to dispel the popular fallacy that human nature is a violently different thing in one part of Europe from what it is in another, and to expose the misconception on both sides which is characteristic of partisanship. He by no means belittles or forgets what Ireland has suffered at England's hands. But he attributes it to conditions that governed the past and deprecates the irrational nursing of vengeful hate toward England as well as supercilious misunderstanding on the part of England.

He points out that "the main record of the Catholic hierarchy is a record of smooth self-seeking, with the interests of Ireland discreetly subordinated." The passionate sectarianism of both North and South is increased by political partisanship. "It is the absence of home rule that has saved the Catholic church from anti-clericalism. Once home-rule is established the church must be prepared for a new mood in Ireland."

One of the author's most serious complaints is against the management of the railways of Ireland. "The best Irish coal fields have no railway communication"; and higher freights are charged on Irish goods moving about in Ireland or going to points of export than on incoming